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THE GOOD OLD WAY:

OR, THE RELIGION of our FOREFATHERS,

ARTICLES, LITURGY, and HOMILIES

OF THE CHURCH OF ENGLAND.

WITH SUBSTANTIAL PROOFS FROM THE WORD OF GOD;

Briefly Displaying, in Three Sections,

- I. Man's RUIN, occasioned by SIN;
- II. His RECOVERY, effected by CHRIST; and
- III. His GRATITUDE, expressed by OBEDIENCE.

By GEORGE BURDER.

Thus saith the LORD, stand ye in the Ways, and see, and ask for the Old Paths, where is the Good Way, and walk therein, and ye shall find rest for your Souls. Jerem. vi. 16.

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Archbishop Usher.

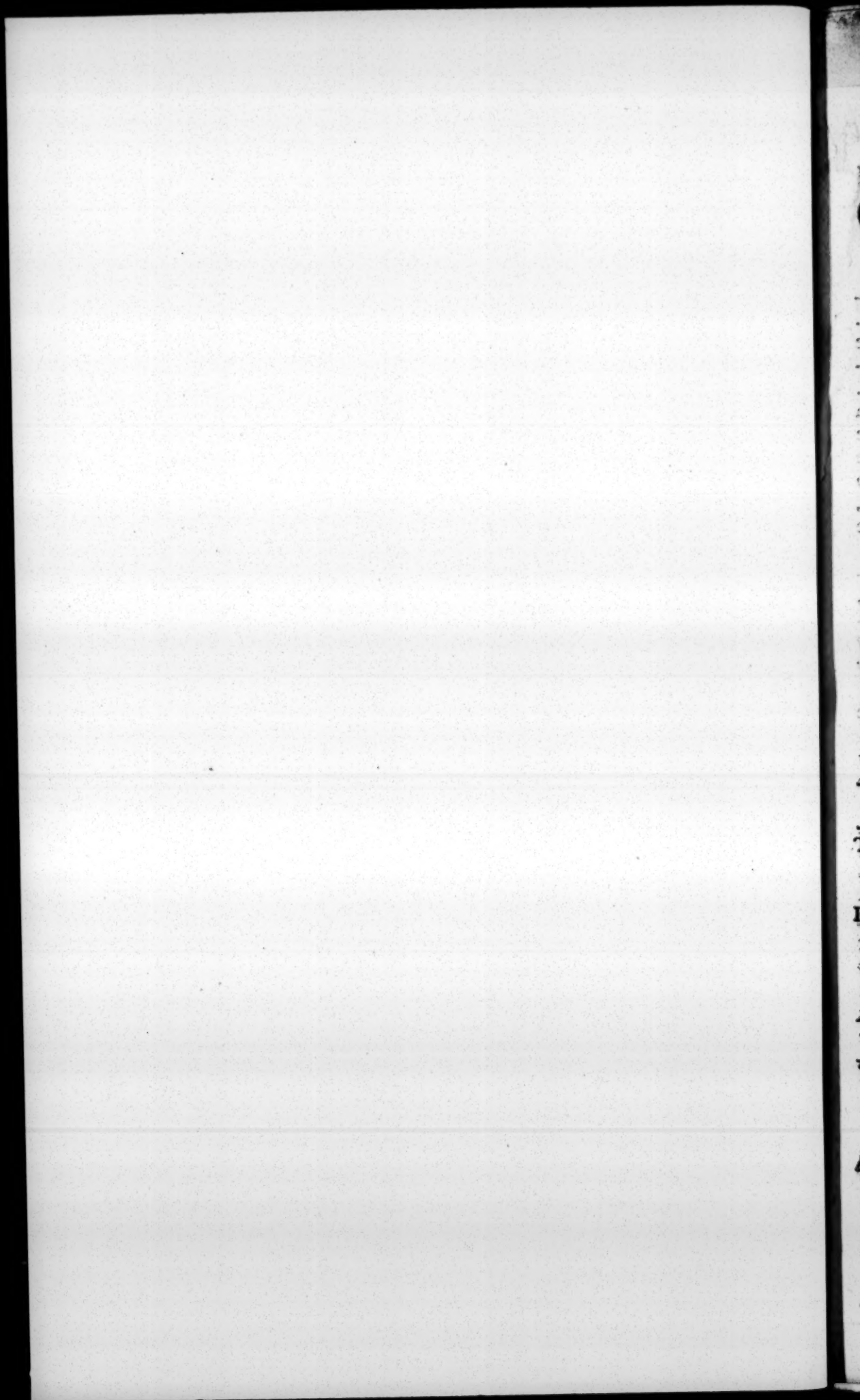
THE SIXTH EDITION.

CONVENTRY.

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M DCC LXXXVII.

[Price One Penny, or Seven Shillings per Hundred.]



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: Y A W D O O D : I N T R O D U C T I O N .

THE design of this little piece is, to display, in as concise a manner as possible, the method of a sinner's salvation by Jesus Christ. To shew, that fallen man is a ruined, helpless creature—that he can be justified only through faith in the righteousness of Jesus Christ, and—that every justified person is powerfully inclined to maintain good works.

These important truths cannot, perhaps, be better expressed, than in words borrowed from the Articles, Homilies, and Liturgy of the Church of England. They demand a preference, not only because they are remarkably nervous and striking, but also because many who have hitherto been prejudiced against these Doctrines, may, it is hoped, be inclined to think better of them, when they find that they are the standard Doctrines of their own Church.

Our excellent Reformers, in order to “avoid diversities of opinions, and to establish consent touching true Religion,” drew up, and published, in the year 1562, A Summary of their religious principles. It consisted of XXXIX Articles. They were agreed upon by the Archbishops and Bishops of both Provinces, and the whole Clergy in Convocation assembled.

To this day, every Minister of the Church of England subscribes these articles. “He acknowledges all and every one of them to be agreeable to the Word of God.” He affirms, that he does willingly “and *ex animo* subscribe them.” He publicly declares before the congregation, his “unfeigned assent and consent to them.”

And lest any, through disaffection to the truth, should maintain, that the Articles are ambiguous—admit of a certain latitude—or, are capable of various senses, it was wisely ordained, by his Majesty's declaration, prefixed to the Articles, “That no man hereafter shall either print or preach to draw the Article aside any way, but shall submit to it in the plain and full meaning thereof—and shall not put his own sense or comment to be the meaning of the Article; but shall take it in the literal and grammatical sense.” And of such vast importance are the Articles deemed by the Church, that she declares by the Vth Canon, “that whosoever shall affirm, That any of the Nine and Thirty Articles are in any part superstitious or erroneous, shall be excommunicated *ipso facto*; and not restored, but only by the Archbishop, after his repentance, and public revocation of such his wicked errors.”

Notwithstanding all this, it is too obvious to need a proof, that the grand peculiarities of the Reformation are kept out of sight. And this must appear awfully evident, to those who compare the modern stile of preaching with the articles and liturgy. Hence it has come to pass, that



that the common people, (tho' they retain a great veneration for the church), are, in general, ignorant of her fundamental principles; and that those who profess and preach them, are despised for their pains, and branded with opprobrious names.

It is, therefore, absolutely necessary to let the plainest people know, what are the doctrines of their church; and that what too many have rejected, as new and false, is really the **OLD and TRUE WAY**, perfectly agreeable to the Word of God, and the standards of the Church of England.

If, indeed, these Articles consisted of trifling speculations, or non-essentials in religion, it were pity to trouble any body about them; but, they contain matter of the greatest importance. The learned and pious authors of them, justly considered the DOCTRINES therein contained more precious than their substance, their liberty, or their lives. Hence some of them became Martyrs for Christ, and sealed the testimony of their lips and pens with the blood of their hearts.

When their offspring, wise in their own conceit, departed from these constitutional principles, they departed also from their correspondent practices; for error and vice, (like truth and virtue), go hand in hand. And we may justly charge the abundant prophaneness of the present age, upon its apostacy from the doctrines of the **BIBLE**.

If this be the true state of things, it becomes the duty of every lover of God, of religion, and his country, to do the utmost in his power, for the revival of the doctrines of the Reformation, as the most likely means to procure a reformation of manners: and with this simple view, the following pages are published.

§ I. MAN'S RUIN, OCCASIONED BY SIN.

"KNOW THYSELF," is a maxim admitted and admired by all the world. And happy would it be if Self-knowledge were universally sought, and sought; (where it only can be found), in the **WORD OF GOD**. An excellent summary of what Revelation says on this head, is presented to us in the **IXth Article**.

OF ORIGINAL or BIRTH-SIN.

"ORIGINAL SIN standeth not in the following of Adam, (as the Pelagians do vainly talk) but it is the **FAULT and CORRUPTION** of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and therefore in every person born into this world, it deserveth God's **WATH and DAMNATION**. And this infection of nature doth remain; yea, in them

“ that are regenerated, whereby the lust of the flesh, called in Greek
 “ *phronema sarkos*, which some do expound, *the Wisdom*, some *Sensuali-*
 “ *ty*, some *the Affection*, some *the Desire of the Flesh*, is not subject
 “ to the law of God. And although there is no condemnation for
 “ them that believe and are baptized; yet the apostle doth confess,
 “ that concupiscence and lust hath of itself the nature of sin.”

In this Article we are told *What Original Sin is not*, and *What it is*.
 It is not, a mere imitation of Adam: It does not consist in following
 a bad example; but it is the fault and corruption of the very nature of
 all Adam's posterity. We are hereby taught,

I. That the nature of every man is extremely and totally depraved.

II. That this natural corruption arises not from evil habits or ex-
 amples, but from the fall of Adam.

III. That we are thereby justly exposed to God's wrath and damna-
 tion.

I. The nature of every man in the world is extremely, yea, totally
 depraved.

The word of God represents the heart as the fountain of all those
 evils which are discovered in words and actions. *The heart is deceitful*
above all things, and desperately wicked, Jer. xvii. 9. *Out of the heart*
proceed evil thoughts, murders, adulteries, fornications, thefts, false witness,
blasphemies, Matt. xv. 18, 19. *And God saw that the wickedness of man*
was great in the earth, and that every imagination of the thoughts of his
heart was only evil continually. And it repented the Lord that he had made
man on the earth, and it grieved him at his heart, Gen. vi. 5, 6.

Now this is the case not of some, or of many, but of *all* mankind
 universally, without distinction or exception. The nature of all is e-
 qually depraved, though some are restrained by the power of God from
 actions atrociously evil in the sight of men. *The Lord looked down from*
heaven upon the children of men, to see if there were any that did understand
and seek God. They are all gone aside, they are altogether become filthy;
there is none that doeth good, no not one, Psalm xiv. 1, 2.

Thus also speaks the Church in different parts of the Liturgy.
 “ There is no health in us. We are tied and bound with the chain of
 “ our sins. Through our sins and wickedness we are sore let and hin-
 “ dered. May it please thee, that by the wholesome medicines of the
 “ doctrine delivered by him, all the diseases of our souls may be
 “ healed.”

Thus also speak the HOMILIES. That on the Misery of Man af-
 firms, that “ Of ourselves, and by ourselves, we have NO GOODNESS,
 “ HELP, or SALVATION, but, contrariwise, sin, damnation, and
 “ death everlasting.” The Homily on Christ's Nativity has these
 words: “ As before (the fall, Adam) was most beautiful and precious;
 “ so now he was most vile and wretched. Instead of the image of God,
 “ he was now become the IMAGE OF THE DEVIL. Instead of the
 “ citizen

" citizen of heaven, he was now become the BONDS�AVE OF HELL. Having no one part of his former purity and cleanness; but being altogether SPOTTED and DEFILED, insomuch that he now seemed to be nothing but A LUMP OF SIN."

This humbling truth might be further proved by the institution and use of BAPTISM, which is acknowledged to be " an outward visible sign, of an inward and spiritual grace." In the Catechism, Water is said to be the visible sign in Baptism: And the inward grace is, " a death unto sin, and a new birth unto righteousness." It is plain therefore, that if we were not *born in sin*, we need not be *born again*—that, if infants themselves were not unclean, they would not need that spiritual washing, which is typified by Baptism. But here, let the reader beware of mistakes. Baptism with water, is but the type of the SPIRIT'S Baptism. He that is born again, is a *new creature*. *Old things are done away, all things are become new.* If this be not the case with you, your Baptism will not profit your soul; you are yet in a state of nature.

Bishop Beveridge, (a very learned and holy man), speaking upon this subject, has the following memorable words:—

" I do not only betray the inbred venom of my heart, by poisoning my *common* actions, but even my most *religious* performances also, with sin. I cannot pray, but I sin; I cannot hear, or preach a sermon, but I sin; I cannot give an alms, or receive the sacrament, but I sin: Nay, I cannot so much as confess my sins, but my very confessions are still aggravations of them; my repentance needs to be repented of, my tears want washing, and the very washing of my tears needs still to be washed over again with the blood of my Redeemer."

II. The corruption of man's nature arises not from evil habits of example, but from the fall of Adam.

Thus the scriptures declare, *Rom. v. 12. By one man sin entered into the world, and death by sin: and so death passed upon all men, for that (or, IN WHOM, that is, in Adam) all have sinned.* The Apostle is here showing *why all die*; the reason is, because *all have sinned*. But it is certain *some die*, who have not sinned *actually*, ver. 14. *Death reigned over them that had not sinned after the similitude of Adam's transgression.* Now can we suppose that a good and righteous God would seal the death-warrant of multitudes of new-born babes, if their natural depravity did not render them proper subjects of dissolution? Or, if there was not a fatal connection between them and the first sinner? In short, it is asserted, *Rom. v. 19. By one man's disobedience many were made sinners.*

The HOMILIES agree with the Scriptures in the confirmation of this doctrine. Observe the following passages. " As in Adam all men universally sinned, so in Adam all men universally received the

“reward of sin.” “Oh! what a miserable and woeful state was this, that the sin of one man should destroy and condemn all men; that nothing in all the world might be looked for, but only pangs of death, and pains of hell!” *See the Homily on the Nativity of Christ.*

Let none object to this important truth, and deem it unjust that we should suffer through Adam's fault. It ought to silence every murmur, that, *The judge of all the earth does right.* Besides, it should be remembered, that had Adam, as the head and representative of his posterity, persevered in obedience, our happiness would have been thereby for ever secured. “To this (says an excellent divine), I presume none would have objected. And if they would not to the one, they ought not to the other.”

Above all, consider that Christ Jesus is the second Adam; and that, as by one man's DISOBEDIENCE many were constituted SINNERS, in the same manner, (that is, by *imputation*), by the OBEDIENCE of one, shall many be made RIGHTEOUS.

III. We observe from this Article, that sinful man is now justly exposed to God's wrath, and damnation.

The apostle Paul assures the Ephesians, that they were by nature CHILDREN OF WRATH. It is also written, *By the offence of one, judgment came upon all men, to CONDEMNATION, Rom. v. 18.* And thus says the Church, in the Homily upon Christ's Nativity:—“All men universally in Adam, were nothing else but a wicked and crooked generation, rotten and corrupt trees, stony ground, full of brambles and briars, lost sheep, and prodigal sons, naughty and unprofitable servants, unrighteous stewards, workers of iniquity, the brood of adders, blind guides, sitting in darkness and in the shadow of death; to be short, nothing else but CHILDREN OF PERDITION, and INHERITORS OF HELL-FIRE.” “This so great and miserable a PLAGUE, if it had only rested on Adam, might the better have been borne; but it fell not only on him, but also on his posterity for ever: so that the whole brood of Adam's race should sustain the self-same FALL and PUNISHMENT.”

It seems unnecessary, and indeed almost impossible, to add any thing to these testimonies; unless it be a sentence of Bishop Hall's, who stiles a wicked man, “HALF A BEAST, and HALF A DEVIL;” because a natural man, unchanged and unrestrained by the grace of God, unites in himself the *sensual appetites* of a beast, and the *wicked tempers* of a devil. If such a creature deserve not God's wrath, it will be hard to say who does, or who can.

With respect to the latter part of the Article, *viz.* that “this infection of nature remains, even in the regenerated,” it needs little proof, the best of men having awfully evidenced it; and none but those who are strangely deceived, can possibly deny it. If any do, the apostle John, 1 epist. 1. 8, says, *If we*, (even believers, himself included),

cluded), if we say *WE* have no sin, we deceive ourselves, and the truth is not in us.— And not only is sin in us, but too often the most serious Christian is constrained to acknowledge, that the law in his members not only rebels against the law of his mind, but (sometimes, alas!) brings him into CAPTIVITY to the law of sin, which is in his members. Then, with the spirit as well as the words of St. Paul, he cries, O wretched man that I am! who shall deliver me from the body of this death, Rom. vii. 25.

§ II. MAN'S RECOVERY, EFFECTED BY CHRIST.

THE description already given of man's miserable state by nature, is indeed a gloomy one; and might well cause the sensible heart to sink and despair, were there not a most gracious, suitable, and all-sufficient Remedy provided. This is briefly, but excellently, held out in the XIth Article.

Of the JUSTIFICATION of MAN.

“ We are accounted righteous before God, only for the merit of
“ our Lord and Saviour Jesus Christ, by faith, and not for our own
“ works or deservings. Wherefore, that we are justified by faith on-
“ ly, is a most wholesome doctrine, and very full of comfort, as more
“ largely is expressed in the Homily of Justification.”

As this Article is of inconceivable importance, let us attentively consider its several parts.

- I. What it is to be *accounted righteous before God.*
- II. That we are not accounted righteous *for our own works or deservings.*
- III. That we are accounted righteous *for the merit of Christ.*
- IV. That this merit or righteousness becomes ours *by faith.*
- V. That this doctrine is both *wholesome and comfortable.*

I. We are to examine what is meant by being *accounted righteous before God.* And here observe, RIGHTEOUSNESS IS A PERFECT CONFORMITY TO THE HOLY LAW OF GOD. That law of God, which is contained in the ten commandments. Which commandments require, PERFECT LOVE TO GOD, and PERFECT LOVE TO MAN. An unfinning obedience. Without a single failure in thought, word, or deed. And a continuance in this perfect obedience through life. The law makes no allowances. It has no respect at all to human infirmity. It does not say, “ Do as well as you can.” But, “ Do this—Do it all—Do it always. If you do, you shall live. If you do not, you shall die.” *Moses describeth the righteousness which is of the law; That the man who doeth these things, (all and every one of them)*

them) *shall live by them*, Rom. x. 5. On the other hand, read the consequence of a single failure, Gal. iii. 10. *As many as are of the works of the law, are under the curse; for it is written, CURSED is EVERY ONE that CONTINUETH not in ALL things which are written in the book of the law to do them.*

Now we are most certain, that NO fallen man ever obeyed this law perfectly. God himself declares, *There is NONE righteous*, (in himself) *no, NOT ONE*, Rom. iii. 10. The conscience of every man in the world, says the same. "YOU are not righteous. You have often confessed you was a sinner. By your own mouth therefore YOU stand condemned." Now, *the wages of sin*, (of every sin) is DEATH. Death eternal. Rom. vi. 23. It matters not for any one to say, "I am better than others; I have not committed such and such a crime." The question is, Have you kept the whole law, or have you not? If you have not, you are UNRIGHTEOUS; so says St. James, chap. ii. 10. *Whoever shall keep the whole law, and yet offend in ONE point, he is guilty of ALL. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.* If a criminal should be found guilty of MURDER, in a court of justice, it would answer no purpose if he were to plead that he had not committed HIGH TREASON. It is enough to convict a sinner, and justify the sentence of eternal death, that he has broken the law in ONE point; he is therefore an UNRIGHTEOUS man. Now God will never account a man righteous, if he is unrighteous. — Therefore,

II. *We are not* (we cannot be) *accounted righteous before God, for our own works or deservings.*

There is no truth in the Bible more frequently insisted upon than this. Read the following passages, and remember that they are the word of God.— *By GRACE are ye saved—NOT OF WORKS, lest any man should boast*, Eph. ii. 8. *By the deeds of the law shall no flesh be justified in HIS SIGHT*, Rom. iii. 20. *Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ; even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for BY THE WORKS OF THE LAW SHALL NO FLESH BE JUSTIFIED*, Gal. ii. 16. These scriptures must be decisive with you, if you believe the word of God.

The Liturgy speaks the same language. It says, "O Lord God, who seest that we put not our trust in ANY THING that we do." Again, "We lean ONLY upon the hope of thy heavenly grace." So also in the Communion Service, "We do not presume to come to this thy table, O merciful Lord, trusting in OUR OWN righteousness."

The Homily on the Misery of Mankind says, "Let us know our own works, of what imperfection they be, and then we shall not
" stand

“ stand foolishly and arrogantly in our own conceits, nor challenge ANY PART of justification, by our own merits or works.”

The second part of the Homily of Salvation says, “ Justification is not the office of man, but of God ; for man cannot make himself righteous by his own works, NEITHER IN PART, NOR IN THE WHOLE ; for that were the greatest ARROGANCY and PRESUMPTION of man, that Antichrist could set up against God, to affirm that man might, by his own works, take away and purge his own sins, and so justify himself.”

Having fully proved that we are not accounted righteous before God, for our own works or deservings, we proceed to shew,

III. *That we are accounted righteous, for the merit, or righteousness, of our Lord and Saviour Jesus Christ.*

The prophet Daniel, chap. ix. 24. speaking of Messiah, says, *He shall finish transgression—make an end of sin—make reconciliation for iniquity—and bring in EVERLASTING RIGHTEOUSNESS.* All this, Christ Jesus actually performed. We are told, 2 Cor. v. 21. that *He was made SIN FOR US, who knew no sin, that we might be made the RIGHTEOUSNESS of God IN HIM.* What a blessed exchange ! Christ Jesus, the righteous one, takes *our sin*, and suffers for it ! We, unholy sinners, take *his righteousness*, and are justified by it ! Hereby we are not merely said to be made *righteous*—but RIGHTEOUSNESS itself : nor that only, but the RIGHTEOUSNESS OF GOD. Because Christ Jesus is GOD—THE TRUE GOD—THE MIGHTY GOD—JEHOVAH, OUR RIGHTEOUSNESS. See 1 John i. 14. John v. 20. Isa. ix. 6. Jer. xxiii. 6.

The Homilies are remarkably explicit on this head. Christ Jesus paid “ The price of our redemption, by the offering of his body, and shedding of his blood, with FULFILLING OF THE LAW perfectly and thoroughly.” In another part of the same Homily, we are informed, that God “ provided a ransom for us, that was the most precious body and blood of his own dear and beloved Son, Jesus Christ : who, besides this ransom, FULFILLED THE LAW FOR US PERFECTLY.” Take one more passage, than which nothing can be plainer, or more to the purpose : “ Christ is now become the righteousness of all them that do truly believe in him. He, FOR THEM, PAID THE RANSOM, BY HIS DEATH. He, FOR THEM, FULFILLED THE LAW, IN HIS LIFE.” Hence, and hence only, are we accounted righteous before God. Let us now prove, in the next place,

IV. *That this Merit, or Righteousness of Christ, becomes ours BY FAITH.*

Thus saith St. Paul, Rom. iii. 22. *The Righteousness of God is BY FAITH, unto all, and upon all them that believe. By grace are ye saved, through*

through FAITH, Eph. ii. 8. *He that BELIEVETH, shall be saved; he that believeth not, shall be damned*, Mark xvi. 16. *Where is boasting, then? it is excluded. By what law? of works? Nay: but by the law of FAITH. Therefore we conclude, that a man is justified by FAITH, without the deeds of the law*, Rom. iii. 27, 28. — Let this truth be further confirmed by the Homilies.

“ This righteousness, which we so receive of God’s mercy, and
 “ Christ’s merits, EMBRACED BY FAITH; is taken, accepted, and
 “ allowed of God, our perfect and full justification.” — “ St.
 “ Paul declareth here nothing upon the behalf of man concerning
 “ his justification, but ONLY A TRUE AND LIVELY FAITH. —
 “ Yet that faith doth not shut out repentance, hope, love, dread, and
 “ the fear of God to be joined with faith, in every man that is justi-
 “ fied; but it shutteth them out from the office of justifying. —
 “ It excludeth them, so that we may not do them to this intent, to
 “ be made just by doing them.”

But let the reader carefully observe, that man is not saved by the MERIT of his faith, any more than by the merit of his works. Faith is the gift of God; and it is impossible to merit any thing of God, by what we receive from him; nay, we are told, Rom. iv. 16. *Therefore it is of FAITH, that it might be by GRACE*; and if it be of grace, merit of every kind is wholly and for ever excluded. Rom. xi. 6. — It remains now to shew,

V. That the Doctrine of Justification by Faith, is a most wholesome doctrine, and very full of comfort.

That this is wholesome, we may safely affirm, because it is a truth of God; and it would be blasphemy of the foulest kind, to charge a licentious tendency upon God’s precious truth. EXPERIENCE too proves, that it is wholesome. The vilest of mankind have been wonderfully changed upon their belief of it. And it is worth notice, that people of the worst character in the world—the profane—the drunken—the debauched, yea, wretches at the gallows, are, in general, advocates for justification by works; while those, whose lives are the most holy and self-denied, abhor the idea of merit. See Rom. vi.

The Church of England says further, that this doctrine is comfortable, yea, very full of comfort. And so says St. Paul, Rom. v. 1. *Being justified by faith, we have peace with God. We read also of joy and peace IN believing; and of joy unspeakable and full of glory.* The preaching of salvation by merit of human works, may suit a whole-hearted person, one who never knew God, the law, or himself, but it would drive a convinced sinner to despair. The convinced jailer, Acts xvi. 25, &c. who asked with the utmost anxiety, *What must I do to be saved?* was directed only, *to believe on the Lord Jesus Christ*; which, when he had done, it is said, *he rejoiced with all his house.*

§ III. THE GRATITUDE OF THE REDEEMED, EXPRESSED BY OBEDIENCE.

THE Gospel method of Salvation, exhibited in the foregoing pages, is divinely calculated, not only to rescue man from misery, but to glorify God the Saviour: and that, not only by the harmony and lustre of his attributes, but by causing the subjects of his rich mercy to *shine before men, that the world, beholding their good works, may glorify their heavenly Father.* This doctrine is charmingly displayed in the XIIIth Article.

OF GOOD WORKS.

“ Albeit that good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God’s judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith; inasmuch, that by them a lively faith may be as evidently known, as a tree discerned by the fruit.”

If this Article be rightly understood, it will stop the mouth of every one who objects to justification by faith, as though it were a doctrine destructive of good works. That we may understand it well, let us see,

I. What good works are: then observe,

II. That they are the fruits of faith. But,

III. That the best works of the best men have no share in justification; yet,

IV. That they are pleasing and acceptable to God in Christ; and,

V. That they prove our faith to be good.

It is greatly to be feared, that many know not,

I. What good works are. All is not gold that glitters. That any work be accounted good by God, it must flow, 1. From a good principle. Man looketh at the outward appearance, the Lord looketh at the heart. He accepts not the forced obedience of a slave, but the loving duty of a child. 2. A good work is done by a good rule. God will not accept that which he never required. God’s word, not man’s fancy, is the proper rule of obedience. 3. The end or aim of any work must be good, or the work itself bad. God’s glory is the noble end of christian obedience. Woe be to him whose praying, fasting, alms, &c. are to establish a religious character among mortals, or to merit the favour of God. This will more evidently appear by considering,

II. That

II. That good works are the fruits of Faith.

1. None but a believer can do a good work. Every unbeliever is destitute of a good principle—does not work by a good rule—does not aim at a right end. The scripture positively affirms, that *they that are in the flesh, cannot please God*, Rom. viii. 8. And again, *Without Faith it is IMPOSSIBLE to please God*, Heb. xi. 6. Nay more, *Whatsoever is not of Faith, IS SIN*, Rom. xiv. 23. Which passages fully justify the excellent words of our Reformers, in the XIIIth Article.

“ Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the school-authors say) deserve grace of congruity: yea, rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.”

Bishop Beveridge expresses the same truth, in the following most striking words: “Tis a matter of admiration to me, how any one, that pretends to the use of reason, can imagine that he should be accepted before God for what comes from himself! For, how is it possible that I should be justify’d by good works, when I can do no good works at all before I be first justify’d? My works cannot be accepted as good, ’till my person be so; nor can my person be accepted by God, ’till first engrafted into Christ; before which engrafting into the true Vine, it is impossible I should bring forth good fruit; for *the plowing of the wicked is sin*, says Solomon, *Prov. xxi. 4.* yea, *the sacrifices of the wicked are an abomination to the Lord*, chap. xv. 8. And, if both the *civil* and *spiritual* actions of the wicked be sin, which, of ALL their actions, shall have the honour to justify them before God.” Thus we see, that an unbeliever, a man without true faith, does not—cannot perform good works. It is equally true, 2. That good works are “the fruits of faith, and follow after justification.” Read and remember the following scriptures. *FAITH WORKETH BY LOVE*, Gal. v. 6. *This is a faithful saying, and these things I will that thou affirm constantly, that THEY WHICH HAVE BELIEVED in God, might be careful to maintain GOOD WORKS*, Tit. iii. 8. *Do we then make void the law through faith? God forbid: Yea, we establish the law*, Rom. iii. 31. The whole 11th chapter of the Hebrews might be introduced for this purpose, but it may be read at leisure.

The Homilies are very clear and full upon this head. That upon Salvation says, “A true and lively faith in Christ, bringeth forth good works, and a life according to God’s commandments.” Again, “These be the fruits of true faith, to do good, as much as lieth in us, to every man; and above all things, and in all things, to advance the glory of God.”

“ Such

Such is the true faith, that the scripture doth so much commend, the which when it seeth and considereth what God hath done for us, is also moved through continual assistance of the Spirit of God, to serve and to please him, to keep his favour, to fear his displeasure, to continue his obedient children, shewing thankfulness again, by observing or keeping his commandments, and that freely, for true love chiefly, and not for dread of punishment, or love of temporal reward: considering how clearly without deservings we have received his mercy and pardon freely.

This point being sufficiently established, and calling for practice rather than proof, let us proceed to shew,

III. That the best works of the best men, have no pretensions to merit, or any share in our justification before God.

The Article says, *They, viz. Good works—truly such, the fruits of faith, even THEY cannot endure the severity of God's judgment, nor put away sin.* The best work of man's hand, would be found deficient, if weighed in the balance of the sanctuary. A servant merits no thanks from his master, for doing his DUTY. Our Saviour therefore reminded his disciples, that *When they should have done all that he had commanded, they should say, We are unprofitable servants: we have done that which was our DUTY to do,* Luke xvii. 10. The Homily just quoted tells us, "We must renounce the merit of all our said virtues, of FAITH, HOPE, CHARITY, and all other virtues and good deeds, which we either have done, shall do, or can do, as things that be far too weak and insufficient, and imperfect, to deserve a remission of sins, and our justification." Nevertheless,

IV. Good works are "pleasing and acceptable to God in Christ." God was in Christ, reconciling the world unto himself. God in Christ, signifies, a reconciled God. He is become such to all who believe. He loves them in his Son. He regards the members, as he regards the Head. And being in this happy state, what they do out of love to him is exceedingly acceptable. Let us consult the sacred oracles, Rom. xii. 1. *I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, ACCEPTABLE TO GOD.* So again, chap. xiv. 18. *He that in these things serveth Christ, IS ACCEPTABLE TO GOD.* So saith St. Paul in another place: *I have received the things which were sent from you (Philippians); an odour of a sweet smell, a sacrifice acceptable and well-pleasing to God,* Phil. iv. 18. What a cogent argument, what a forcible inducement this, to all holy, loving obedience! That the God of heaven, takes kindly at our hands, every poor service done from love to his dear name, and out of gratitude for his precious salvation. And as a further motive to virtue, let us recollect,

V. That

V. That by good works we prove our faith to be good. For "they spring NECESSARILY out of a true and lively faith." St. James speaks of a "dead faith;" that is, such a faith as produces no works; chap. ii. 17. *A man may say, Thou hast faith, and I have works.* A good man, a real believer, may detect the counterfeit professor thus: "You say that you have faith; *show me thy faith WITHOUT thy works*—if you can. *But know, O vain man, that this is impossible, for faith without works is dead faith:*" it is not the faith of God's elect. Now, says the true believer, *I will shew thee MY faith BY my works;* which is the proper, scriptural method of proving it to be truly good. To illustrate this matter fully, the Apostle proceeds to shew that Abraham, the father of the faithful, who was justified by faith BEFORE GOD, was justified by works BEFORE MEN. *Was not Abraham justified by works, (before men) when he had offered Isaac his son upon the altar?* certainly he was. And thereby was the scripture FULFILLED, (not contradicted) *which faith, Abraham believed God, and it was imputed to him for righteousness;* or, as it is in the Hebrew, *Gen. xv. 6. God imputed righteousness to him.* Thus it appears, "that St. James denies a man can be justified by a dead faith, which St. Paul never affirms; and St. Paul affirms, that a man is justified by a living faith, which St. James never denies; and so instead of obscuring, they each contribute to throw light upon that interesting point, the justification of a sinner, in the sight of God." It ought also to be noted, that the justification of Abraham before God, by faith in the promise, was, in point of time, before the birth of his son Isaac, and consequently twenty years at least before he offered him up, by which action, as a fruit of his faith, he was justified before men. Thereby his faith was proved to be real, solid, and strong. And in the same manner, that is, by obedience to God's commands, we are to prove the sincerity of our faith, a FAITH, that WORKS by LOVE.

CONCLUSION.

THESE, dear reader, are some of the most important doctrines of the gospel, and of the church of England. The foregoing pages have briefly, but fully proved, That fallen man is entirely ruined by sin—That his recovery is only effected by Christ—and, That the gratitude of a recovered soul will be proved by his holy obedience.

And now, permit me to ask you a serious question. Have you seriously considered these things? You perhaps was born, baptized, and educated in the church of England; but are you experimentally acquainted with your sinful state by nature, as here represented? Have you

you been alarmed to see your personal danger,—that you, even you, are the fallen apostate guilty creature, justly exposed to the vengeance of a most holy, just, almighty and offended God? And has this view of the matter led you to prayer,—solemn, fervent, heart-prayer? You have often cried in the church, *Lord, have mercy upon us! Christ, have mercy upon us!* Have you offered the same petition in private?

If this has been your experience, the language of your heart is, like one of our dying Martyrs, *None but Christ; none but Christ.* You cannot, you dare not, you do not presume to come before God, trusting in your own righteousness. Gladly will you renounce all dependance on your innocence, church-goings, sacraments, alms, and sincere obedience. With St. Paul, the converted pharisee, you will say, *What things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung that I may win Christ, and be found in him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith, Phil. iii. 7, 8, 9.*

Are you thus a believer in Christ? You are a happy man! Blessed art thou, my friend, for flesh and blood hath not revealed these things unto you, but your heavenly Father. How then is your heart affected to your great Deliverer, to your divine Benefactor, to your loving God and Saviour? Does not the love of Christ constrain you to good works? Do you not thus judge, that if one died for all, then were all dead: and that he died for all, that they who (like you) do live a life of justification, should not henceforth live unto themselves, but unto him who died for them, and rose again, 2 Cor. v. 14, 15.

But it may be, that you live contentedly, yea wilfully ignorant of these matters. You, like Gallio, care for none of these things, whether they are true or false. Perhaps you are a man of pleasure: if so, *You are dead while you live.*—Dead to God, dead in sin, and doomed to die eternally, by the law of heaven. Or you are filled with the cares of life. Your business and family engross your whole heart, and all your time: like Martha, *cumbered about many things*; but know this, *One thing is needful*; needful, if you would be saved; even the care of your soul; for what will you be profited if you get all you want, yea, if you could get all the world, and lose your soul at last.

Some of my readers may be of another cast: Civil in behaviour, diligent in business, moral in your whole conduct, blameless in your character, and at times devout. You esteem the sabbath. You frequent the church. You are regular at sacrament. You are charitable to the poor. All this is right; but is this all? Are your hopes of heaven built on these things? Permit me, dear reader, to beg you would examine this foundation of your hopes. Is it not plain, that by depending on yourself, you reject Christ? Can any man lay ano-

ther foundation than God has laid, even Jesus? And consider what St. Paul says, *Gal. ii. 21. I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.* Surely you do not mean to say that Christ died in vain, you abhor the blasphemy! And yet this is the consequence of self-dependance.

May you be enabled to desist from *going about to establish your own righteousness*, and receive *Christ by faith, who is the end of the law for righteousness to every one that believeth*, *Rom. x. 4.* May every reader say, Amen!

A H Y M N,

On Crucifixion to the World by the Cross of Christ. Gal. vi. 14.

WHEN I survey the wond'rous cross, On which the Prince of glory dy'd, My richest gain I count but loss, And pour contempt on all my pride. Forbid it, Lord, that I should boast, Save in the death of Christ, my God; All the vain things that charm me most, I sacrifice them to his blood. See from his head, his hands, his feet, Sorrow and love flow mingled down!	Did e'er such love and sorrow meet, Or thorns compose so rich a crown? His dying-crimson, like a robe, Spreads o'er his body on the tree; Then am I dead to all the globe, And all the globe is dead to me. Were the whole realm of nature mine, That were a present far too small; Love so amazing, so divine, Demands my soul, my life, my all.
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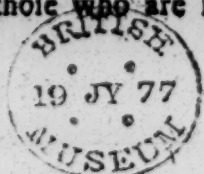
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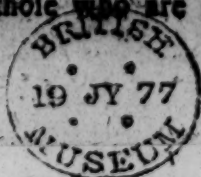
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